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Must Remain in
Transcription Room

M1807

Group I

BARN

Tuesday, March 24, 1970

MR. NYLAND: 'Twill be nice when it will be summer; then when we have meetings outside or somewhere where I can see your faces.

Expression on one's face - or rather the expression on the other person's face when one is talking and particularly when you want to explain - perhaps in giving answers to a question - one has to watch it; one has to see if on the face there is an expression that that what is being said has been received in the right way. It is sometimes difficult to know that. One has to know a little bit about the person but it's possible that when one is sensitive enough, that then, at a certain time one has to stop talking.

The difficulty in answering questions is always that one is apt to overtalk. It's like a salesman, who has made a sale, kills his sale by talking too much. One can continue to talk if you feel that there is any possibility that it will

be received even if it might take long. And then one can try different approaches to see if one or another or a third one is, as a direction, sufficient to reach a person. What has to be reached - if it is successful - is his Being. If one thinks that one has reached that particular point and you are mistaken, many times there is another question again which indicates that the answer has not penetrated at all or not enough, not to the level of his Being, so that he has not taken the answer as something that he has digested. And immediately after that, there would be another kind of a question, and if one answers it, one undoes completely what has been going on before and you've lost it. That is, you've lost the opportunity because then it has become either an entirely different question or it has become a little argument. That's why I say it's so difficult, because it is so intriguing for oneself to want to continue to answer, or rather, to elucidate; because it is so apparent to a person who is filled with his answer and believes in the validity of it that he is enamoured, and also with very good intentions, wants to tell, so as to help the other person. But he overshoots the mark every once in a while, that there is too much talk.

There are no rules for this kind of a game. One must be sensitive. Sometimes when a certain question has been answered and it is received right, and if the expression on the face indicates that it would be sufficient, one can every once in a

while elaborate by then putting the question and the answer in a different light of perspective, so that then when the answer has been understood, that it will take on more color and depth. And then it will be able then to stay a little longer and will not be so easily forgotten. I think it is necessary also to understand that from the standpoint of those who listen because there is many times certain things --there are many times certain things that you hear and of course it is logical that whatever you hear you associate with other kind of experiences. You will associate a great deal of what I am saying with what you know about me. And that sometimes may appear that what I'm saying is not in accordance with what you think I am and that would be based then on other times when you have seen me in different kind of conditions. It is difficult for a group to accept a teacher, because it is logical also that you have your own ideas and that your own associations may sometimes prevent you from seeing what the teacher is trying to tell. And again I say, it is not a question of fault. And it's not a question of something that you can really learn, because no amount of mental explanation is sufficient. One has to put it on the basis of genuineness, of that what is Reality of one's inner Life, and if possible, deeper than that. And it is on that kind of a basis also that you must listen, because when that kind of a characteristic is in an answer then you have to listen to it with your inner Life.

When it is a question, when one talks about Work, it has to be received with the possibility of application and to be received then, for that reason, in that what is the level of one's Being. The Being of course as such is a combination of the three centers which, when one is a hearer, one wants to combine as well as possible. In the first place, not to miss what the other person is talking about but also to create for yourself an opportunity of being much more open. You see, when the three centers are connected, even if they are not homogeneous and even if of course there is not an Entity, but when they are joined together, that what is the function of each of the centers is reduced very much and then they have no opportunity to express on their own what the centers would want to express when they would be by themselves. But the fact of that kind of unity or semi-unity prevents a thought or prevents a feeling - or a center in which such thoughts or feelings are - to operate in the usual way. And because of this, when the thoughts and the feelings are partly at least excluded, that that the rest of whatever there is of the center which then is in combination with the other, that center is prevented from too many objections and objections which take place afterwards in thinking about it has to be related to the question of one's Being when that what one has heard has become an experience. It is not in order to justify behavior but it's only to see that behavior sometimes

can come from three centers and that one has belief every once in a while without having an understanding. When one says even 'to give the benefit of the doubt', the doubt must not be there. That is, if there is doubt, you will not have trust, and without trust you will not take things in, into the proper place.

When we talk about how to be in a group and at a meeting, the requirement is quite definitely that you are open; and the openness is produced because the centers are not as active. And in connection with each other they will then create an openness, because part of the centers are then not filled or not fulfilling their regular functions. You have to try to listen quite attentively. Not to let words go by the board, not to dwell too much intellectually about certain concepts. One must take them in. Your memory will retain them. They will come back later when you have been in a state of wishing to receive. When you're angry, when you're dissatisfied, when you have an axe to grind, you don't hear things. And opposite to that is, of course, a state in which one is relaxed: less and less one's own thoughts, more and more the willingness to hear certain things - again I say - in the proper way.

When there are certain questions, they have to be answered in such a way that the question is resolved, that there is no more room left for your own questioning but that

there is an answer and that that answer should be clear. When it has to do with the application of Work, it has to be clear that that application is, as it were, spelled out, that there is no further question about the question. The answer replaces it and it should, as a substitute, fill you or fill the emptiness where the question was with material that is useful and then the answer should stop and no repetition is necessary unless what one wants to link up with that, as I've said, maybe adding to the perspective, to the place where the question belongs, and which then may have to do with the general state of a person when he asks a question, that he becomes clear where it comes from.

It is sometimes very difficult to answer direct; that is, that one dares to say when a thing is right or wrong. It is not, in answering, necessary to beat around the bush. That is what you call 'belles-lettres', a little bit of a romance - a 'roman', a novel. There one can go to town in description of all kind of lovely things which belong to the story. But a question and answer is like an essay: good statements, concise, terse, to the point and exact. So that again in that kind of an answer there is no further questions that one starts to interpret it in a certain way; and nothing should be left unturned, particularly when one talks about Work, that Work repeatedly is explained correctly. This is the difficulty, I think, that of course exists when one

answers in a group. And it comes up every once in a while when I listen to group meetings and I hear the answers given. And it is not in any kind of a form of criticism because I do believe that gradually out of an exchange of ideas when one is serious and honest, and not wishing, as it were, to - to try to get the better of the other person or to be so convincing that you can rest quietly in your own conceit, but that really the aim should be an understanding among them and particularly about those who answer, that they come a little closer to each other in understanding why different questions have been answered in a certain way. Then also to be open among themselves to say where they have failed.

You remember, Gurdjieff in the second series, talking about when people die. What happens to the family or those who are left behind and how do they remember the parting of, maybe a member of the family, maybe a friend, maybe a father or mother, a person they all knew, and how after they have buried him, or her, that they come back to the place where they have had their last meal and which meal was prepared if possible by the person who had died. And that during that time and for several hours afterwards there was a discussion, sometimes separating the men from the women, but in any event, talking about the one who has departed and to tell then, not how good he was but how bad he was, or not calling it really bad - a certain sadness about the person who had

died, that he had certain opportunities in his life which apparently he then didn't take or in the--in the mind of the people who talk about him, could have taken. The sadness is simply expressed that that what he has not taken, that the poor man after his death still would have to work out his particular karma. And that the discussion among his friends is only helpful when they point out what the difficulties were that he still has to face and in discussing it that they hope then that the person who died will remember more because of still the proximity of the spirit of such a body in the neighborhood of the Earth. For forty days this kind of discussion would go on among them - not crying but seeing that that what is still preventing such a spirit to loosen himself from the bondage of Earth will then be helped when that what is a mistake or a missed opportunity can be acknowledged.

When one talks about Work, one has to be very clear that certain things have to be said in the right way and that an exact language should be used and that whoever is then discussing, that they can talk about that. Of course I listened to last night's again. I liked the meeting. I liked it very much because the questions were right and the answers were right. And several times I felt that that what was given as an answer I would have answered quite similarly. But then always the danger exists that when one wants to talk about Work,

one starts to assume that the person who hears it as an answer will also look at it in the same way as one--as the one who talks; and that sometimes certain things are forgotten, not because they are forgotten but they are considered a little unnecessary or the assumption is that the other will understand. And of course that's where we make a mistake, because they don't understand; and for a long time they will not understand. We know that, for ourselves. We know how long time it takes that certain things become within oneself an assured realization of Truth and that it is not sufficient to use the word 'truth' or to use the word 'Awareness' or 'Awakening'. It is necessary each time to explain it, in very simple words of course, but to make reference to that what is the difference between Objectivity and subjectivity. One talks then about each others' answers and then must say that such and such has been forgotten. If one doesn't do that, you prevent another person from growing and also when in a group you fail not to give explicit language you prevent them from growing because they cannot understand your answer in the right way. It has to be understood in only one way.

It's the same way as a teacher has to adhere to his way of teaching. He cannot be too much influenced even by the reactions which are created when he tries to talk in accordance with his own Conscience. He has to let it go. And for him, it should not be important enough to have even that kind of a

respect; because when one knows - or one lives in accordance with certain principles - one does not need any more the approbation from someone else. And it's exactly the same way when one talks about Work. There is one way of explaining it and explaining it correctly so that there is no room for personal interpretations. There is room enough for a personal application, and whatever then is an experience of a person quite logically will depend on what he is at that time and what he then can profit by.

When one talks about Work without having to go into detail about what we intellectually call A-B-C and what also exists in principle when you want to go through the so-called emotional approach is the distinction between subjectivity on Earth and the possibility of Objectivity away from Earth, wherever that might start. It may start in your essential Being and it may go over into the realization of wherever your Self is, within; it may be compared with the level of the planets and a level of the Sun, but the difference between the planetary level and the Earth, or to say it in an application for one's own life, the difference between the surface and that what is essential value and perhaps even more than essential, sometimes quintessence is really there is a difference in that kind of layers between them and that that what has to grow out as a Kesdjanian body must have a different characteristic. Even if Life exists

that the characteristic is indicated by that what we call a Kesdjanian body, because there is such a tremendous difference between a man who lives on Earth and then when he dies, he loses his body. So that everything that has any relation to a body does not exist on a level away from Earth, if you take the planetary level as the first stop or the essential Being of a man as the first indication of one's emotional life. So if one wants to indicate what is meant by that kind of a freedom from a body and the manifestations of a man as he is now on Earth, then if this kind of Work should advance the freedom and make the speed with which freedom can be reached accelerated by the use of the catalyzer of Work, then one has to be very clear that the state of Awareness is an entirely different state from the thinking process, and that that what takes place with Awareness now being experienced in part of the section of a certain section of the brain is really not the usage of the mental functions in the same way as when one is unconscious and lives on Earth. And that the only way by which one can then say Awareness is different from thinking is that one introduces into that the reason why this Awareness is a different kind of mental function.

The mental function we talk about when we talk about Consciousness and Conscience means that, in the first place, that what is accepted as a result of such observations on the part of 'I', that such facts are - I call them - absolute.

But what is the meaning of absoluteness? It is a freedom - not only from interpretations - but it is a freedom from a feeling center, because I wish my intellect to function completely independently from any one of the centers. That is the definition. An Awareness must, as a word, indicate that Impartiality has to be understood.

Now the difficulty in this kind of a language is that we keep on in explaining by using the word 'seeing'. And that I would almost say, once and for all, that word seeing oneself should not appear in your vocabulary, unless it is explained each time that it is not the right kind of a word. And that even 'I' as 'I' is not 'e-y-e', so there is no seeing process. Of course, I know that observation is also the wrong word. I talked about that. I've talked several times about it. I don't like it. That the only word that really resembles a little bit what is the concept is Awareness . Also with a certain amount of trepidation, I use it. But it can be explained. And then, when I say alert or alive , I'm still in an unconscious state, but when I mean Aware , the Impartiality must be introduced and explained and repeatedly repeated. It's not even so essential to talk about an Instant and a Moment, because that, logically, will flow out of the concept of Impartiality.

Impartiality is where (what) we are concerned with when we talk about an emotional body. Impartiality on the part of

Kesdjan means separateness from the physical body and the physical body will never lose this emotional or feeling quality as long as it is alive; not on its own, until Kesdjan body is furnished with material which allows it then to become separated from the physical body. And that is why in the explanation of Work when one uses the word Awareness , one must explain it time and time again. Don't forget this means Impartiality about that what is being Observed and that the 'I' is the only instrument which is able to be impartial. So that all kind(s) of talk about what you have seen of yourself will not have that meaning until it is explained by the person who uses the word seeing himself what actually he experiences. It's not enough to say that it is a separate something , you see, because that is also confusing. Because when I say, My mind has different sections and it is functioning in different mental ways , I've explained that in the brain such sections can sometimes function quite independently of each other and that different processes can go on at the same time in different sections parallel and simultaneous. So the fact of a separateness is not so important - or rather it has no particular meaning as only then, when the separateness indicates that there is a fundamental difference, I say fundamental difference, between 'I' and 'it'.

There is no fundamental difference between formulatory apparatus in the front of your brain and the pondering ability a little bit further back, It all belongs to mental functions as we know them in an unconscious state, and at the same time they are separate. But when I talk about an Awareness and that what is then based on Impartiality, there is, I say, a fundamental difference between 'I' and 'it'. When 'I' is being fed and gradually starts to develop and many times develops in the form of the changing over of the different mental functions, as if that what takes place in the mind is renovated and is now, by using the same skull, like a house that is repaired, and perhaps even the walls remain in existence and the interior is completely rebuilt. It is that kind of a thing. Because no one will then compare the old house with the new house, then only in saying that the front wall is still standing, but the rest is all new. When the mind starts to function in an Objective sense, the same apparatus of the mind is there, the same brain cells, the same way by which the brain cells are actuated, or whatever is received as impressions, but that then what takes place in the brain as a result of impressions received is now in the brain subject to a sixth sense which is then operative in the brain and makes the brain only function as a brain should function, which is to receive information, which then without having any question anymore about it is then an absolute fact - or approaches at

least the possibility of absoluteness. That is the Truth, if one wants to explain that word.

But the Awareness without the explanation that Impartiality is inherent and part and parcel of it may make a person a little bit confused and sometimes will lead him on the wrong road, because he will go on with his ordinary mind seeing himself , and it is detrimental if you don't correct him sufficiently. It was a mistake, I think, that was made last night. It is not fair. Either one understands Work correctly and one explains it time and time again with a great deal of patience - one must go the whole hog in the explanation - in such a way that there is no further question anymore about the exactness of the expressing of the words expressing Work for oneself and on oneself.

I say it is not so necessary to understand Instant. It comes logically because it is really impossible to be impartial without having any of the thought and feelings still there. I have to exclude them, because my Impartiality cannot exist. In the end, I know that, that in the end it cannot exist when there is still a little bit of a thought and a little bit of a feeling. And that the only way by which they can be eliminated is by a concept which I call simply Instantaneous, the Instant, or Simultaneity. Because then, there is a present and then one can explain present at the Moment and the introduction then of the word Moment which

means it is time free from associations. So I'm not worried about that kind of an explanation a little further along the way, because the concept of an Instant and even the Reality of a Moment becomes only important in the formation of Consciousness. For Conscience, it is not necessary.

Conscience has to be free from partiality. Consciousness has to be free from Time. We take it, of course, in one's mind, even if we discuss the possibilities of Work, and then we take all three together as belonging to the totality of Work, because the ultimate Aim of a man is not to develop his Kesdjanian body only. Because already when he starts to continue with his feeling center and extends it further as a SOL-LA-SI of that Octave, parallel to that there is the DO-RE-MI which also, of course, has to be formed and has to be attended to, as it were; it has to be fed; it has to have, as the beginning of an 'I', two ways by which it can walk. An 'I' in that sense is a man with two legs - or two arms if you like and a brain which is divided into Consciousness and Unconscious. A brain, a head with two faces. They walk and support each other. Consciousness and Conscience will, of course, go together. But, for us, it is a little easier to understand the necessity of a Conscience, because our brain remains so stupid for such a long time. And we can leave it alone and try to reduce it and try to make out of the brain just a little bit of something that keeps on going, like you

keep a stove going with a little bit of wood but you don't want, as yet, a full fire, because the Kesdjanian body will need enough and can use enough of that kind of heat furnished by a little bit of intellect.

It will need afterwards, when the Kesdjanian body starts to grow up and has received on its own because of its own internal process enough breaking up of certain molecules which are exotherm, that is they will give off heat - energy in that form - and they will continue then to feed one's Emotional body. Then when it is more full grown, it will need the help of the light as given by the beginnings of one's Intellectual body. But Intellectual body, as long as it is in contact with the Kesdjanian, stops at FA and then it has to go on on its own and it profits by whatever the Kesdjan can give it, but it is on its own in the SOL-LA-SI. And for that particular period the concept of an Instant is needed, because during that period of SOL-LA-SI of Intellect, the concept of Time becomes reduced into One. And the concept of not moving and to be free from dynamics comes at the SI-DO of the Intellectual body. It is necessary to see that SOL-LA-SI of the Soul body as a preparation - as I've said several times, of the entry through the eye of the needle into Cosmic Consciousness, because at such a point when it enters, it has to lose all dimensional forms. It has to lose also Kesdjan Body. It has to lose even what temporarily was

a body for the Soul. And the real question of fusion, which of course then will come up, is under the influence of God, wanting then a man to become harmonious so that he can strike only one chord. That is the chord of his Life which in Harmony, having been struck once, is the final DO of his existence. With that chord struck harmoniously as a result of the fusion of man, man disappears from this Solar System - never to return.

But, you see, don't give too much prematurely to those who are new.

There was another little question. It came up because one says 'How can I Work?' The answer is: you have to have a Wish, which is right. Then one asks: How do I get a Wish? And then, many times, we forget that the way we are on Earth is simply a result of that what is the outside conditions. Whatever they are, they affect each person. And each person in his unconscious state, in reacting, takes on the coloration of the outside world simply because there is not enough alive in him in the form of his inner Life to assert itself, so that what are the impressions of the outside world come in through the five sense organs and are digested. And the activity is a result of such thoughts which then take on the form of a reaction of that what was the impression before. Because of that, a man is dependent on outside conditions,

and moreover he lives mostly with his surface to such outside conditions, turned towards the conditions, and as it were, he becomes part and parcel of the conditions. Sometimes we say it a little differently and say that a man is always identified with what he is doing. And the doing has a relation of what he is doing in the outside world, so that even his manifestations are not free. The manifestations are not even a man's own. It is what he is because conditions are what they are.

All right, John, (Cartridge turned.)

Now as a result of the outside world, I am what I am. If, in that what I am unconsciously, there is a thought and a feeling of a realization of that what I am is not the way I think I ought to be; that is, if in my unconscious thought I consider myself, and sometimes with my feeling I have a notion, intuitively sometimes, not sharply defined, and sometimes quite sharp, not being able to analyze it, or to put it directly in words, but nevertheless coming to a conclusion, then I see myself unconsciously. Whatever gives me the idea that I ought to do something about myself, it is still very difficult to define.

What is really the cause of a Wish? Or, the question that one, in seeing oneself as one is, that one is somehow or other advised that it is not entirely correct. I always want to ascribe it to the fact that Life exists in a Man, and

that the realization of Life which at certain times can happen to him - completely uncalled for and without any rhyme or reason for him, but nevertheless an experience that there is something that is Alive in him - brings him to the conclusion that the conditions in which he happens to live, and he himself, is not sufficient for his Life. That is, his Life has a demand. One can say poetically that Magnetic Center knocks on the door of one's Conscience, but maybe it is not really that. Maybe it is responding to that what is total Life calling up me, wishing me to do something about myself so as to give my Life within myself a chance to become free - almost as if an outside voice would say, 'Don't wait until you die'. The chances are that when you can Work that Life will be set freer sooner and that because of that something can be of benefit to the All-Good-Loving-Omnipresent-Father.

Again it is difficult to talk about such things when it is a language which belongs to one's private life. But there is no doubt that it does exist in a person having a Wish and becoming dissatisfied as a result of a critical analysis; and that he feels then, that for having results of such criticism which are trustworthy, certain facts have to become Impartial. And then when they exist as the Truth for him, the consideration critically - that is, the Wish then to see for whatever they are and then realizing that,

that whatever they are are not good enough in relation to the possibility of further growth - will give a man a real Wish. How much that Wish is formulated - how much a man wants to Wish in time - that is, spending the time and the thoughts about such a Wish - depends of course a great deal on what he is at that moment of his Life. And what he is at that moment, with even the assumption of what he was born with, or at times of conception and the preliminary education, influences biologically, also of Life in him, in that what he is then astrologically and the rest of that: that a man, when he comes to a certain conclusion that there ought to be a Wish, then he cannot help but see that that what he is, is a result of the outside world influencing him which then has been digesting, digested by what he calls his personality. So, when it depends then to a great extent (on) what I happen to think at a certain time or feel at a certain time in my unconscious existence, it is of course logical that if I could change certain conditions I might have a different kind of a chance and perhaps even a different Wish, or maybe a deeper Wish.

For instance, I sit in a chair and I have an idea and I sit and think about it and I want to read a book and I continue doing that. If there is no thought in me that I ought to do something else; or that I should not spend the time in reading a book; or that if I continue to read and something is boiling on the stove and I don't want to get up really;

or that my child is crying and I am interested in such a lovely story; or that I just sit and fall asleep - if there is nothing in me that afterwards will say, You were God damned lazy, there is really no hope. But still, it happens many times that I just accept conditions as they are; and I still say I can't help being what I am because that is my nature. But there is no doubt that when I am angry, and I see that I lose energy head over heels, and that it upsets me and it gets me nervous, that at that time I realize a little easier that something is wrong with me. Or rather I have then a little judgment that really I should not be angry and lose that energy, that I should behave like a man when he could be in equilibrium.

The conditions that I take in - that is, whatever I now perceive of my sense organs - will of course create in my personality one wish or several. When it is one and it can be combined together and can be concentrated on the state in which I am, there is a chance of having a Wish then that I want to change that state. But I can have that naturally in different conditions. But since I am what I am, I must realize that the different conditions may produce a different kind of an intensity of Wish and sometimes no Wish at all. That's why we talk about conducive conditions - that one tries to seek conditions which are useful if one has a Wish to Work. Simply the fact that I change conditions does not mean anything

whatsoever when I don't have a Wish or a Wish which is very weak. In all probability I will keep the same kind of a Wish, because I have to learn first that the Wish is to be based on the recognition of the condition in which I am. And regardless of the conditions which have made me what I am, I have to be dissatisfied with that condition. Now if I change over into a different kind of a world in which I live for a couple of weeks, I'm not changing my own condition, all I do is changing the conditions outside. And if I'm not careful and if I remain unconscious, I simply will adapt myself to the conditions. Although they have been changed, they will not give me any desire to get out of myself.

That conclusion, of course, one has to understand well enough: that if there is a Wish and very weak, one can take a chance in going into a different direction in ordinary life and then hope, but always with one reason and only one reason: that because of the change of conditions I will change in the desire and that my Wish can be intensified. So it presupposes already that I know I am poor, but moving to another field does not necessarily make me rich. I constantly will carry with me my unconscious state. I cannot expect that I don't have a Wish to be changed overnight into a real Wish - unless there were some kind of a shock. And when it's left to me, I don't want to expose myself to that. If it happens to be because of outside conditions changing or that that what is

affecting me will act like a shock on me, there may be a chance, that because, of that, I start to realize something. And of course such things can happen, but it's not because the conditions really change. It is - the condition became such that I became affected by the change at the time the change took place. When I move from one place to the other, I make my adjustments as I go along.

The real Wish, of course, depends on the recognition of myself as I am when I am that kind of a person, that really I start to dislike myself. I start to see that that what I am is not becoming to be a man and that I fail in many ways. Out of that can come the Wish, but even then - what is the Wish further dependent on? That is, if the Wish should continue to live, I have to have my attitude towards the outside world also changed. It is sometimes not enough to accept myself as I am, even if in the acceptance, I realize that it is a result of outside conditions on me to which I have reacted. But that many times in order to help myself in considering myself as I am and accepting that what I am - that is, when I accept the manifestations of my personality the way they are, when I am living and all the time the outside conditions keep on invading, as it were, my privacy - I have to learn also to understand the outside conditions for what they are. And when I then am in a state of despair or rebellion, because I don't like the conditions as they are at that time, or that I

have to do certain things in accordance with the requirement of such conditions, it becomes extremely difficult for me to accept myself as I am. Theoretically, of course, I can explain it. But this is always in the way because I am constantly affected by the outside world; and when that continues, I have to make a constant effort to keep on accepting myself. And that is a tremendous fight, because the conditions want me to remain unconscious.

You see, this is the greatest trouble. If there were some things outside in the world which would give me the realization that something is wrong with me - that is, that something is wrong with me, with my inner Life - but the outside conditions don't affect me that deeply and therefore the fight only takes place on the surface and what I have to wish for the acceptance of 'I' has to do with my outside life as manifestations. The hope is not in wanting and forcing myself to accept the conditions of the outside world for what they are, because there is no let up. The only way I can fight it is by producing within myself something that I always call the fundamental realization of Oneness within oneself . I call it sometimes Solidity of that what I am in Reality and that what is the Truth for me . It is linked up with my Life; and even if in the beginning I say with my mind that Life is Eternal, the constancy of my Wish to keep on seeing Life, and not my manifestations, will give me the realization ultimately

within my Being and not only in my mind. Even if I feel it and intuitively know it, it is not as yet sufficient.

How to develop this kind of fact for my inner Life so that it becomes an attribute of my solidity? I have to have courage; I have to keep on telling it to myself; I have to counteract influences from the outside by accentuating that what is inner and having belief in it. In that I fall short. I have no belief because I've had experiences already so often that the outside world simply continued and I am a slave to it. That even when I think that I ought to be able to bring my inner Life to the foreground and to rely on my solidity within, my mind immediately will tell me that it cannot be done because it has never worked. And then I'm completely defeated. There is only one way out of that, if one can see it. That is Prayer. There is really no other way. It is: I need help. And I cannot within myself find it because my mind is too powerful and my feeling is too weak. If, at such a time, of course, I could Work and I could realize that Work will bring about a kind of a symbol within myself of a realization of Oneness. Of course it becomes logical that when I then could pay attention to that, that Work could help me. But don't forget, I'm in a desperate state, because there is something in me that realizes that it is necessary and I am constantly affected by the outside world and I cannot withdraw from it. Of course, if I temporarily go

away somewhere, or I close myself up, or I say, 'Let me sleep' because maybe then I wake up to differenct kind of conditions so that I don't have to be too rebellious - such things, of course, are just little remedies. They don't cure me. It requires much - something of a much deeper nature, and it is at such times I honestly must cry for help because I have no belief that I can do it. It is that kind of time when it is needed to understand one's Life - what it really is - that one gets away from the manifestations of this life as I live it, that I get away from myself. And it's not a question of becoming observant, because I wish then to transfer my energy as thought and feeling to a consideration of the existence of 'I'.

You see, my 'I' can belong to my Being, because my 'I' can be made of the substance of the entity which is inherent in my Being. 'I' and my Being can recognize each other. My Being furnishes the real Wish for the creation of 'I'. When I am un--incapable even with my Being to be what I ought to be, I go out towards 'I'. That is why it is so necessary to understand the relationship between 'I' and 'it'. It is the road of escape from the conditions of ordinary life when I am harassed and I do not know which way to turn. Sometimes that it looks as if I'm at the end of my rope, that I don't even want to do anything because I've lost interest. The only way by which I can reach that what really could help me is to tell 'I' to plead for me.

You see, 'I' is really in that sense then the Mediator. I have to learn to understand it in that way, because it is Life that questions then the necessity of one's existence in one's own body. And it is the 'I' that will give the assurance that it will be delivered from the evil of manifestations. This kind of prayer need not even be expressed in words. It is based, of course, on the Wish to have a belief again that Freedom can exist. And the recognition, as a result of Work, which can come at such a time with great conviction because it can be based on experiences one has had in the past, that then because of that I will remember myself and myself will tell me, Where is 'I' I have been waiting for? What is this Self within oneself? What is it really that I call my Magnetic Center? Why is it as a center, a point, and perhaps even a Moment, of my Life, recognizing that Life as God within, wishing then because of its magnetism to attract all possibilities from above to come. This is prayer. I wish to put in myself the way I am, by means of a posture, by means of maybe mumbling words, fumbling, myself not knowing, what to be, how to be, what to say, what to do. I come to a conclusion that: either that or there is no hope.

The fact of Life gives me hope; this the one thing that will determine - you might say - the success or the result of a prayer. I have to keep on realizing that Life is there; never mind the manifestations, never mind the reactions of such manifestations, never mind my behavior, and above all, never mind my god damned

mind, which keeps on telling me the wrong things all the time. My mind will tell me it cannot be done. A person becomes, in that sense, a fool! Not wishing his mind to function as mind, and because he is a fool, he goes ahead and does it! You remember there is a little saying like that: When the mind tells you it cannot be done, the fool will go ahead and does it because he doesn't know. We don't need that kind of a knowledge from the mind. We need a conviction within one's heart. This is what gives you the sense of your Life. Your Life first knocks on the door of your heart before it will knock on the door of your brain.

Why? Because the Heart is open and only functioning now for the circulation of blood. The mind is not open. It is used for mental processes, which again as machinery in the mind will have to function in a similar way when one becomes Conscious. That is the reason that a Kesdjanian body can start to exist as a result of a Wish and that the 'I' really becomes interested because it was created as a result of a Wish. And that then when the contact could be made through the relationship of 'it' and 'I', one proceeds with the Wish in one's Heart and the hope in one's head; one proceeds with Faith, walking. Then one prays to God, because one says all the time, I am coming towards you, God, because I wish you to come to me and unless I come to you, you will not believe me'. I have to convince God that my mind is not in the way.

It is really, at such a time, as if one honestly wishes to get away from one's subjectivity without losing one's Life. You see, it is an interesting kind of a concept. I say it once in a while: I commit suicide regarding my manifestations, but I keep my Life, because 'I' is there to keep it. It's different from an ordinary killing oneself. It's entirely different from having a drug temporarily disabling your mind to function correctly. The 'I', you might say, is the only hope. And of course, for that reason, one utilizes that kind of a symbol as 'I'. When that is not considered, when that isn't there, when there is no particular wish, or when each time the mention of the word 'I' is received with prejudice, you will stay in the Zilnotrago of that kind of an influence from the outside world until it is worked out, and you hope, by God, that the Zilnotrago is not going to do harm to you. This is, of course, the danger one runs. If you keep on believing in your mind, which is Zilnotrago and poison for you, after a little while you will be poisoned. Your mind will kill you. One doesn't always know that, because it looks so nice to keep on talking and to find constantly excuses, one after the other; sometimes it's so difficult to have your emotion stand up for its own sake and not any longer be influenced by that what is the mind telling you it cannot be done. You have to tell your mind to shut up, but by Intuition almost, by having the 'I' tell it, because you wish to walk from 'it' to 'I' along a road which is made for you by your emotions.

There are two roads between one's Heart and one's mind. The first one is what I just now said. It is the relationship which is created as a result of the creation of 'I', on which one can walk to tell the mind that the heart is interested in certain things and wishes Life to be set free. The second road is the result of Conscious states in the mind, which then wishes to assure one's Heart that Consciousness will give it light. This is a double road. It is the two-foldness of man in which the Hope is expressed one way and the certainty the other. It is the way by which a man finally arrives at a conclusion that Consciousness and Conscience can Work together.

What I said is not entirely right. There are three roads. But only on the return from the mind as Consciousness to one's Conscience will one discover the relationship between the two roads; and that is the third road. Before that I am blind. It is the same as when one discovers that there is an involuntary force and also a wish for an evolution. And one will not discover that one oneself is the Third Force until you place yourself under the influence of both. The real meaning of a triangle and the Tri-unity is that you are the Creator, for yourself, of 'I', which 'I' then will tell you what is the Reality of the two-foldness of yourself. 'I' will help you in that way. 'I' will be the Mediator. Erlösung - that is with which you will be delivered; freedom will be given - that what will enable you to become One, in which Christ all sins are atoned in becoming One with God.

You see, very soon we will talk about Easter. Very soon there will be Good Friday. It is the death. It's a death of one's Life, in which one loses one's Life in order to be reborn on Easter. It is the death of the physical body in which then the Kesdjanian body arises on Easter free from material forms, ascending to a higher level. We will say a few things about that maybe at the time of the weekend. But now we prepare. The Wednesday is called 'Ash Wednesday'. It is already Palm Sunday. It has been. Thursday is called 'White Thursday' - sometimes symbolically indicated in a church when they hang white sheets over the windows. Friday, of course, is 'Good Friday'. It is 'good' that death is good. Saturday is called 'Quiet Saturday' - the Saturday when one remembers one's own death. And the Sunday is the day of delivery - deliverance - the day of new Life, the day of real freedom.

I think it could be a good week. I think one could remember that. And tomorrow this little cycle of a couple of days start and that tomorrow you may be even in sack and ashes. There will be a whiteness on Thursday, and there will be a dying, I hope, of your mind; I hope, of all associations which now prevent your emotions to become free; I hope, the freedom in many ways from your body - that it can die and have its own desires in the Earth. And that that what is the Spirit - what is the real Aliveness in one - being set free,

that in the contemplation of a Quiet Saturday you recognize what is needed to get the rock in front of the grave turned away, by Angels, to open it so that one can come out and walk into a new world.

Good night.

END TAPE

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